Order.

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S.T.C. 16457

¶ The order of the Communion.

Nicænd adversus Arrium
Constantinopolitanæ adversus Macedonia
Ephesinæ adversus nestorium
Calcedonensis contra Eutychen.

RPJCB

The proclamation.

EDward by the grace of God kyng of Englād, Fraūce and Irelande, defendor of the faithe, & of the churche of Engeland and Ireland in erthe ỹ supreme hed: To al and singulier our louing subiectis, Gretyng: forso muche as in our high Courte of Parliament, lately holden at Westmynster, it was by vs wyth the consent of the Lordes spirituall and temporall, and Commons there assembled, moste godly and agreably to Christes holy institution enacted, that the mooste blissed Sacrament of ỹ body and bludde of our sauiour Christ should from thensfurthe be commonly deliuered and ministred vnto all personnes within our Realme of Englande and Ireland, and other our dominiōs vnder bothekyndes, ỹ is to say, of breade & wyne, (except necessitie other wayes requyre) least euery man phantasiyng and deuisyng a sondry way by hymself, in the vse of thys moste blissed Sacrament of vnitie, there myghte thereby arise any vnsemely and vngodly diuersitie: Our pleasure is by thaduise of our mooste decre vncle the Duke of Somersett, gouernour of our parson, & Protector of al our Realmes, dominions & subiectes, and other of our preuye Counsaill, that thesayde blessed Sacrament be ministred vnto our people only after suche fourme and maner as hereafter, by our aucthoritie, with thaduise before mencio-

ned is set furthe and declared: Willyng euery man with due reuerēce and christian behaueour, to come to this holye Sacramente and mooste blessed Communion, lest that by the vnworthye receauing of so hygh misteries, they become giltie of the body and bludde of the Lord, and so eate & drincke their awne damnation: but rather diligently tryng themselfes, that they maye so come to this holy table of Christe, and so be partakers of this holy Communion, that they may dwell in Christe, and haue Christe dwellyng in them: And also wyth suche obedience and conformitie to receaue this our ordinaunce, and mooste godly direction, that wee may be encouraged from tyme to tyme, further to trauell for the reformatiō, and settyng furthe of suche godly ordres, as maye be mooste to goddes glory, the edifiyng of our subiectes, and for thaduauncement, of true religion.

Whiche thinge, wee (by the help of God) mooste erneſtly entende to bryng to effecte: Willyng all our louing subiectes in the meane tyme, to stay and quyet themselfes, wyth this our direction, as men content to followe aucthoritie (accordyng to the boundē duety of subiectes,) and not enterprisyng to ronne afore, and so by their rashenes, become the greateſt hynderers of such thynges, as they more arrogātly then godly, wolde seme (by their awne priuat aucthoritie) mooste hotly to set forwarde. Wee woulde not haue our subiectes so much to mystike our Judgement, so muche to mistruste our zeale, as though wee eyther coulde not discerne what were to be doen, or woulde not

do all

do all thinges in due tyme: God be prayſed, wee knowe bothe what by his wourde is mete to be redreſſed, and haue an erneſt mynd, by the aduiſe of our mooſt deere vncle, and other of our priuey Counſail, with all diligence and cõuenient ſpede ſo to ſett furthe theſame, as it maye mooſte ſtand wyth goddes glory, and edifying and quyetnes of our people: Whiche wee doubt not, but all our obedient and louing ſubiectes, will quyetly and reuerently tary for.

God ſaue the Kyng.

The order of the Communion.

Fyrste the personne, Vicar or curat, the next Sonday or holy day, or at the least, one day before he shall minister the Communion, shal geue warnyng to his paryshioners, or those whyche be present, that they prepare them selfes therto, sayyng to them openly and plainly as hereafter followeth, or such lyke.

Dere frendes, and you especially, vpon whose soules I haue cure and charge, vpon daye next I doe entende by Godes grace to offer to all suche as shalbe therto godly disposed, ỹ most cõfortable Sacramẽt of the body and bloude of Chryste, to be taken of them in the remẽbraunce of his most fruictfull and glorious passiõ: By the which passiõ, we haue obteined remission of our synnes, and be made partakers of the kyngdom of heuen, wherof, we be assured & assertayned yf we come to the sayd Sacrament, with hartye repentaũce for our offences,

offences, stedfast faith in Godes mercye, and earnest mynde to obey godes wyll, and to offend no more: wherfore our duety is, to come to these holy misteries with most harty thankes to be geuen to almightye God, for his infinite mercy and benefites, geuen & bestowed vpon vs, his vnworthye seruauntes, for whome he hath not only geuen his body to death and shed his bludde, but also dothe vouchesaufe in a Sacrament, and mysterye, to geue vs his said body & bloud spiritually, to fede and drynke vpon. The whych Sacrament, being so diuine and holy a thynge, and so comfortable to them whych receaue it worthelye, & so daũgerous to them that will presume to take thesame vnworthely: my duty is to exhorte you, in the meane season, to consyder the greatnes of the thynge, and to searche & examyne your awne consciences, and that not lightlie, nor after the maner of dyssimulers wyth god: But as they which should come

to a

to a most godly and heauēlie banket: not to come, but in the maryage garmēt, requyred of God in scripture, that you maye so muche as lyeth in you, be founde worthie to come to suche a table: The wayes & meanes therto is.

Fyrst, that you be truly repentaūte of your former euell life, and that you cōfesse wyth an vnfayned harte to almyghtie god your synnes & vnkindnes towardes his Maiestye cōmitted eyther by wil, worde or dede, infirmitie or ignorannce, and that wyth inwarde sorowe and teares, you bewayle your offēces, and requier of almightye god, mercy, and pardon, promising to him, frō the botome of your hartes, thamendment of your former life. And emonges all others, I am cō maūded of God, especially to moue & exhorte you, to reconcile your selfs to your neyghbours, whome you haue offended, or who hath offended you, puttyng out of your hartes, alhatered and

and malyce against them, and to be in loue and charyte wyth all the worlde & to forgeue other, as you would that God should forgeue you. And if there be any of you, whose cõscience is troubled and greued in any thing, lacking comforte or counsaile, let him come to me, or to some other discrete & learned priest taught in the lawe of God, and confesse and open his synne and grief secretlie, that he maye receaue suche ghostlie counsaile, aduise, and cõforte, that his conscience maye be releued, and that of vs as a minister of God & of the church, he may receaue comfort and absolution to the satisfaction of his mynde and auoyding of al scruple and doubtfulnes: requyring suche as shalbe satisfied with a generall confession, not to be offended with them that doth vse, to their further satisfiyng, thauriculer and secret confessiõ to ỹ priest, nor those also, which think nedeful or cõuenient for the quyetnes of their awne cõsciences, particulerly

confession

to open their synnes to the priest, to be offended, with them whiche are satisfyed wyth their humble confession to god, and the general confession to the church: But in al these thinges, to folowe and kepe therule of charitie: and euery man to be satisfyed with his awne conscience, not iudginge other menns myndes or actes, wher as he hathe no warrant of Godes worde for thesame.

The tyme of the cõmunion, shalbe immediatlie after that ỹ priest himself hath receaued the Sacrament, without the varyng of any other rite or ceremony in the masse (vntil other order shalbe prouyded) but as heretofore vsuallie the priest hath done wyth the Sacramente of the body, to prepare, blesse and consecrate so muche as wyll serue the people: so it shall yet contynue still after thesame maner & fourme, saue that he shall blesse and consecrate the byggest Chalice or some fayr and conuenient Cup or Cuppes ful of wyne wyth some water put vnto it. And that daye, not drynke it vp all hym self, but takyng one onlye suppe or draught, leue the rest vpon the aultare couered, and turne to them that are disposed to be partakers of the Communion, and shall thus exhorte them as followeth.

Derely

Derely beloued in the Lord, ye cõ-
myng to thys holy communion, must
consyder what S. Paule wryteth to
the Corinthians, how, he exhorteth al
persones diligentlie to trye and exa-
mine thẽ selfes, or euer they presume
to eate of this bread and drink of this
Cuppe, for as the benefite is greate, if
with a truely penitent harte, & lyuely
faith, we receiue this holy Sacramẽt,
(for then we spiritually eate the flesshe
of Christ, and drynk his blood: Then
we dwell in Christe and Christ in vs,
wee be made one with Christ & Christ
with vs) So is the daunger greate, if
we receyue thesame, vnworthelie, for
then we become gilty of the body and
bloud of Christ, our sauiour, we eate &
drynke our awne dãpnation, because
we make no difference of the Lordes
body, wee kyndle Godes wrath ouer
vs, we prouoke him to plage vs with
dyuerse dyseases and sondry kyndes
of death. Judge therfore your selfes,
(brethren) that ye be not iudged of

the Lord. Let your mynd be without desier to synne: Repent you trulie for your sinnes past, haue an earnest and lyuely faith in Christ, our sauiour, be in perfect charytie wyth all men, so shal ye be mete partakers of these holy misteries: But aboue all thynges you muste geue moste humble & hartye thankes to God the father, the sonne, & the holy ghost, for the redemptiō of the world, by the deathe and passiō of our sauiour Christ both God & mā who dyd humble him self euen to the deathe vpon the crosse for vs miserable synners, lyng in darknes and the shadowe of death, that he might make vs the children of God, and exalte vs to euerlastyng life. And to thende that wee shoulde alwaye remember the exceedyng loue of our Master and onlie sauiour Jesus Christ thus doīg for vs, and the innumerable benefites which by his precyous blond shedyng, he hath obteyned to vs, he hath lefte i these holy misteries as a pledge of his

of hys loue, and a contynuall remembraunce of the same, his awne blessed body and precyous bloud, for vs spiritually to fede vpon, to our endles comforte and consolation. To hym therefore wyth the father and the holy ghost, let vs geue, as wee are most bounden, contynual thankes, submittyng our selfes wholy to his holy wyl & pleasure, and studiyng to serue hym in true holynes and righteousnes all the dayes of our life. Amen.

¶ Then the priest shall say to them which be redy to take the Sacrament.

If any man here be an open blasphemer, aduouterer, ī malice, or enuy, or any other notable cryme, & be not truly sory therefore, & earnestlye mynded to leaue the same vyces, or that doth not trust himself to be recōcyled to almightye God, & in charyte with all the worlde, let him yet a whyle bewayle his synnes & not come to thys holy table, least after the takīg of this moste blessed breade, the deuell enter

into him, as he dyd into Judas, to fulfill in him all iniquite, and to bring him to destruction, bothe of body and soule.

Heare the priest shal pawse a while, to see yf any man will withdrawe hym selfe: and if he perceaue any so to do, then let hym common wyth hym priuely at conuenient leasure, and see whether he can wyth good exhortacion, bring him to grace: & after a lytle pause, the priest shal say.

You that do trulie and earnestlie repent you of your synnes, and offences, commytted to almyghtie God, & be in loue and charytie wyth your neyghbours, and entende to leade a newe life and hartelye to followe the commaundementes of God, and to walke from henceforthe in his holye waies, drawe nere, and take this holy Sacrament to your comforte, make your humble confession to almightye God, and to his holy church, here gathered to gether, in hys name, mekely kneling vpon your knees.

Then

Then shall a generall confession be made in the name of al those that are mynded to receyue ỹ holy Communion, either by one of them, or els by one of the ministers, or by the priest hymself, all kneelyng humbly vpon their knees.

Almyghtie God, father of our lord Jesus Christe, maker of all thinges, iudge of all men, wee knowlege and bewayle our manyfolde synnes and wyckednes, whyche we from tyme to tyme, most greuously haue commytted by thought, worde, and dede, against thy diuine maiestie, prouoking most iustlye, thy wrath and indignacion against vs: wee doe earnestlie repent, and be hartely sory, for these our mysdoinges: The remembraunce of them is greuous vnto vs, the burthē of them is intollerable, haue mercy vpon vs, haue mercy vpon vs, moste mercyfull father, for thy sonne our Lord Jesus Christes sake: Forgeue vs al that is past, and graunt that we maye euer hereafter, serue and please the, in newnes of life to the honour & glorye

glorye of thy name, through Jesus Christ our Lorde.

Then shall the priest, stand vp, and turnyng hym to the people, say thus.

Our blessed Lord, who hath left power to his churche, to absolue penitēt synners, from their synnes, and to restore to the grace of ꝥ heauēlye father suche as trulie beleue in Christ, haue mercy vpon you, pardon and delyuer you, from al synnes, confyrme and strength you in al goodnes, & bryng you to euerlastyng life.

Then shall the priest stande vp, and turnynge him toward the people, say thus:

Here what comfortable woordes our sauiour Christ saith to all that trulie turne to hym.

Come vnto me al that trauail and be heauy loden, and I shall refreshe you. So God loued the world that he gaue his onlie begottē sonne, to thēd that all that beleue in hym, shoulde not perysshe, but haue life euerlastig.

Here also what S. Paule sayth.

This is a true saiyng, and worthy of all

of all men to be embraced and receaued, that Jesus Christ came into this world to saue synners.

Heare also what S. John sayth.

Yf any man synne, wee haue an aduocate wyth the father, Jesus Christ the righteous, he it is that obteyned grace for our sinnes.

Then shall the priest kneele doune and saye in the name of all them that shall receaue ỹ Communion, this prayer followyng.

WE do not presume to come to this thy table (O mercyful Lord) trusting in our awne ryghteousnes, but in thy manifold and greate mercyes: we be not worthie so muche as to gather vp the crõmes vnder thy table: But thou arte thesame Lord, whose propertye is alwayes, to haue mercy: Graunt vs therefore gracious Lorde so to eate the flesshe, of thy dere sonne Jesus Christ, and to drynk his bloud in these holy misteries, that we maye continually dwell in hym, and he in vs, that oure synfull bodyes, maye be

made cleane by his body, and our soules washed through his most precious bloud. Amen.

Then shall the priest rise, the people still reuerentlie kneelyng, and the prieste shall deliuer the Communion, first to the ministers, if any be there present, that thei maie be redy to helpe the priest, and after to the other. And when he dooth deliuer the Sacrament, of the body of Christe, he shall say to euery one, these wordes followyng.

The bodye of oure Lorde Jesus Christ, whiche was geuen for the, preserue thy body vnto euerlastyng life.

And the priest delyuering the Sacrament, of the bloud, and geuyng euery one to drynke once and no more, shall saye.

The bloude of oure Lorde Jesus Christ, which was shed for the, preserue thy soule vnto euerlastyng life.

If there be a deacon or other priest, then shall he followe with the Chalyce, and as the priest ministreth the breade, so shall he for more expedicion minister the wine, in forme before wrytten.

Then shal the priest, turnyng him to ỹ people, let the people depart with this blessynge.

The

The peace of God whiche passeth all vnderstandyng, kepe your hartes and myndes in the knowlege and loue of God, and of his sonne Jesus Christe, our Lorde.

To the whiche the people shall answere.

Amen.

Note, that the breade that shalbe consecrated shalbe suche as heretofore hath bene accustomed. And euery of the sayd consecrated breades, shalbe broken in twoo peces, at the least, or more, by the discretion of the ministre, and so distributed. And men must not thynke, lesse to be receiued in part, then in the whole, but in eche of theim the whole body of our sauiour Jesu Chryst.

Note, that yf it dothe so chaunce, that the wyne halowed and consecrate dooth not suffice or bee ynough for theim that dooe take the Communion, the prieste after the firste Cuppe or Chalice be emptied, may go again to the aulter, and reuerentlie, and deuoutlie, prepare, and consecrate another, and so the thirde, or more lykewyse, begynnyng at these woordes, Simili modo, postquam cenatum est, and endyng at these woordes, qui pro uobis & pro multis effundetur in remissionem peccatorum,

and wythout any leuacion or lyftyng vp.

¶ Imprinted at London,
the eyght daie of Marche, in the second yere
of the reigne of our souereigne
lorde kyng Edward the. VI:
By Rychard Grafton
printer to his moste
royall Ma-
iestie.
In the yere of our Lorde.

M.D.XLVIII.

Cum priuilegio ad imprimendum solum.

Uwp. f
244.

DA548
C56 1900